

faithful than perhaps in any part of the Southern States. The course there pursued is "the exhibition of divine truth to them in the most unimpassioned, plain, pungent, searching and faithful manner, and this is found to do them the most good. They are generally strongly inclined to believe that the *amount of feeling is the standard of judgment* in religious matters, and that every thing is above their comprehension that does not feel their way, or move animal excitement." They are not admitted to church privileges on their first application, but are examined carefully—then kept on trial and put under a course of instruction for six months. If, at the end of that time, they give good evidence of piety, they are admitted. "The honor of religion and the salvation of their own souls imperiously demand the utmost caution and deliberation in their admission to church privileges. It is easy to produce an excitement among them, but difficult so to manage it as to prevent them from self-deception. Many of them are easily alarmed and prone to seek protection in the church, and are well and effectually instructed may be retained with the hope of salvation, without pardon purity."

SYNOD OF UTICA.

From the Annual Narrative, just published.
The Synod of Utica comprehends five Presbyteries, containing one hundred and forty ministers, who are in one hundred and eleven churches, which contain 13,362 members. Whilst several of the churches are supplied with the preached word only, every alternate Sabbath, thirty-nine of them are entirely destitute of the stated ministry, and ninety-three are without settled Pastors; leaving only twenty-three which are thus supplied. We are pleased to state, that in the Presbytery of Oneida, ten pastors have recently been installed.

During the past year, fourteen churches have been reported in four Presbyteries, as having enjoyed the gifts of religion. Of these eight belong to the Presbytery of Utica; four to Oneida; and two to Oneida. None are reported from Oswego; and no report has been received from St. Lawrence. Most of the other churches have made additions to their number, and have witnessed the grace of God in giving the increase.

Within the past year, there have been added to the churches under the Synod, from the world, 1087 persons. Among these are many youth, some much advanced in life, and others, who on account of their late adherence to vices and errors, were far from the path of God. We rejoice, that, with their thankfulness to the glory of divine truth, and to remind all that the arm of the Lord is not shortened, that it cannot save. Each of these fruits of divine mercy is a witness that the Lord is willing to do great things for Zion; whilst their limited number proves that the churches were straitened in their desires, and feeble in their efforts, for the salvation of men. The average addition within the year is about eleven to each minister, nine to each church, and one to every thirteen laborers in the cause of Christ; for all the members of the church, in answer to the command of the Lord Jesus Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," by their profession respond, "Lord, go."

The actual increase of the churches, after supplying the vacancies occasioned by removals, as far as reports have been made, is 906. This when we consider the increase of population within our limits, is a decrease in the comparative strength and numbers of this portion of the kingdom of God. With shame and grief, therefore, we record the fact, that the Saviour's representation of his kingdom, when compared to the leaven which should progressively extend till the whole was leavened, has not been applicable to the portion of it which is under our care. And, no, not even to the portion which we have for Zion, of the sacrifice of the Son of God; for that which is lost, is the joy of felicity in heaven when one sinner repents, and of the assurances which God has given that he will hear and answer the prayers and succeed the proper labors of the righteous in his cause, can suppose that this dishonorable and mournful failure of the church of Christ is not to be attributed to itself, and does not bring upon it immeasurable guilt. And yet, the system of means which has been eminently successful in other years has not been abandoned. The word has been preached with frequency, and a good degree of power. Truth has not unaptly been declared from house to house. Sunday Schools and Bible Classes prosperously exist in nearly all our congregations. Bibles, tracts, and other religious publications, have been distributed, although not so extensively as in some former periods. Reform in the use of ardent spirits has progressed; the concerto of prayer have been observed; and the education of poor pious young men for the ministry, domestic and foreign missions, and other benevolent operations, have received perhaps as much support as formerly. Yet few of our churches have been greatly blessed of God. Many which gave the promise of great usefulness, have become like the fig-tree, which casteth its unripe figs, and others have been barren and unfruitful in the garden of the Lord.

Mission to Africa.

Three or four Missionaries, who have devoted themselves to the intellectual and spiritual improvement of the native tribes of Africa, are to sail from this part in a few days for Liberia, under the direction of the Western Foreign Missionary Society. The Rev. Mr. Pinney, who has already spent some time in Africa, in the service of the society, has selected two stations back of the colony, and received from the society the expense of his passage. The day when he left, he was to be married to a native of that country, and the wedding was to be performed in the church of St. George, at Catto, to meet with a few of his friends. He who has come from the most southerly part of this island, bringing with them offerings of flowers and oil, and rice; and to see them with their children tied on their backs, or dragging them by their hands, all of whom are so weary with their journey as to be hardly able to proceed another mile; and it was a few days after, when the festival is ended, returning to their villages light headed and singing. They have presented their offerings, and returned to themselves, in order to think, next by the sea; and they will now go home, and when they return, after another year, when they will engage again in the same round of senseless and wicked services; unless, in the mean time, the confuts of some of the tracts which they perchance may have received, shall, by God's blessing, become fixed in their minds, and prevent them.

[London Missionary Register.]

THE GREAT MORAL CHANGE EFFECTED BY A SUN-DAy SCHOOL.—About two miles east of Pittsburgh is a church, called "New Miner's Church, in a neighborhood known by the name of "The Coal Pits."—There is a prayer meeting in this church at five o'clock A. M., and in the evening, after-work, there were two sermons preached to a "most attentive congregation. This neighborhood," says the Herald, "used to be proverbial for its wickedness." All the old inhabitants of Pittsburgh know that kind of a place the "Coal Pits" used to be—former times. To cap the climax, about 7 or 8 years ago a fellow being murdered in a fray, and a short time afterward, two benevolent gentlemen, attached to the Sabbath Schools of Pittsburgh, great to try to change the morals of the people, and do them good, and founded and established a Sabbath School, in the very one where the murder was committed, and which was kept up with little intermission ever since. His excellent means, with the removal of a respectable families into this neighborhood has produced this glorious change, and literally made "the wilderness to blossom as the rose." At a sacrament of the Lord's Supper, held last Sabbath-day in the church, about 40 consistent professors sat down to the communion table. In view of these

precious results, let the friends of the Sabbath School rejoice and go onward. [Christian Advocate.]

INDIAN MISSIONS.—There are in the United States and Territories 36 district tribes, besides some others whose names are unknown. These tribes contain about 430,000 souls, reside in 19 states and four territories. In other parts of North America, probably 150,000 can be found, making the whole number of North American Indians, nearly 580,000. The following list, shows the extension of the Missionary efforts in operation to bring the Indians of these United States and territories under the influence of the Gospel.

By whom sent. Tracts. Stations.

Am. B. C. F. M.	10	38
Am. Baptist Board.	6	8
Meth. Epis. Miss. Socy.	6	14
United Brethren.	4	7
Epis. Miss. Socy.	1	5
Cumberland Presbyterians.	1	2

It will be perceived, that the above extends its benefits only within the boundaries of the United States and territories. The entire system of means in operation to evangelize the North American Indians, supported by Foreign and American Societies were in 1830, 147 stations, 84 missions, and 170 teachers. Since that time they have increased with deeper interest than in any former period. [R. I. Phil.

WANTS OF THE STATE.—One hundred and forty thousand souls in this State (about one half the whole population) are living on ground on which ministers of our order cannot be sustained without foreign aid. On this vast missionary field there are 40 missionaries. Allowing to each missionary 1000 souls, and deducting from the whole number 9,000 more who live in towns in which there are Calvinistic Baptists, we have about 31,000 souls to be supplied with preaching, we know not but none of our order, and there remain 31,000 souls in our State, living in towns in which there is no Calvinistic Baptist or Congregational preaching. True, there are respectable, and useful, and active preachers of other denominations, laboring for the salvation of our destitute population, still there are many towns in which there is no messenger of truth of any denomination,—no one to point the inquiring sinner to the Lamb of God, or to sound the alarm in the ear of the thoughtless as they glide to the tomb. [N. H. Observer.]

Revivals.

LETTER FROM DR. BLACKBURN.

VERSAILLES, KY. Sept. 10, 1833.

Manual Labor Schools.

BROTHER BRAINERD.—Dear Sir.—I have spent the last six weeks in Tennessee, and have been highly gratified, in witnessing the moral improvements in that region. Their Manual Labor Academy, in Maury county, is gaining an extensive credit—two large brick buildings are already erected, and the third is under contract and in progress; they have three Professors, and an assistant tutor, and numerous students of several who have lately professed a hope in the gospel. The schools, and anxious looking up to it, as a school of the highest degree, destined to sheer the waste places of the Great Valley. In all the places I visited, there was evidently a strong impression in favor of religion, and many were turning their hearts unto the Lord.

Protracted Meeting.

On the first Sabbath of August, I assisted a brother, and the Rev. Dr. Cole, of the Baptist church in Franklin, and the Rev. Samuel G. Orton, who is laboring in the neighborhood of the Presbyterians, in the Presbyterian ministers in this country. Other brethren of both denominations were present and aided by their exhortations and prayers. The Methodist ministers of our vicinity were attending general Conference at the time, and consequently could not be present with us.

The union of feeling appeared to increase daily, and the number of attendants increased in proportion, until Sabbath, when 500 came to hear the word God, many of them from neighboring towns. That day sinners were found anxious for the salvation of their souls, and the laborers of the gospel, for their salvation. "What hast thou to say?" It was not till the close of the 3rd day that they were found rejoicing in the hope of the glory of God. From that hour the work moved on powerfully. Christians felt that there was some strength in prayer, and they entreated the Lord that His spirit, might reach minds over which they could exert no influence.

Opposition, we find, was not there, any

except from two or three men, whose malice and spite God made use of to drive others to take sides with Christians, thus affording a striking example for the clearness of the gospel. Surely the wrath of man will not prevail against the remainder of wrath shall then restrain." Converts were multiplied daily; so that at the close of the meeting on Sabbath the 11th day, 50 were found who gave satisfactory evidence of having passed from death unto life. Twelve or fifteen of these are from neighboring congregations. During the week which followed the meeting, the work was equally powerful, and we experienced some peculiarly melting scenes with individuals who were solicitous for the salvation of their souls. Since the meeting 15 have expressed a full determination to serve the Lord the remainder of their lives—about all 65.

The Lord hath said, "I will do to you what you deserve." In regard to the measures which were adopted at the progress of this work, I will only say, that I never heard of any thing which I could consider as being more than a reasonable and just. The progress of this work, I will only say, none ever thought of inquiring whether they deserved the name of "old" or "new measures," for we do not allow ourselves to embark in a controversy about such things. Our course is to use just such measures as the circumstances of the case seem to require and the word of God to warrant; regardless of the praise or blame, which mere partizans may bestow upon us.

Portland, Chaut. Co.—I would just add that a

protracted meeting in a very great interest, which resulted in the conversion of 100 or more, was closed on the 21st, and another commenced in Ripley on the 5th, which is still in progress—200 attended the inquiry meeting as anxious sinners, or new converts, on the 12th inst.

[CL. Obs.]

if they add the imprudence of show, splendor, and feasting, at their meeting, it is so contrary to the design of the appointment, that the ill disposed, will delight to insult. But when the crowd, are treated as if they had a sense of politeness, and morality, and when the worshippers are seen to be wholly, and faithfully employed in the service of God, there is every advantage for keeping good order at a camp meeting, above that at a house, which will not contain the assembly, and a much greater number can be brought under the influence of the gospel.

Yours, &c.

GEORGE BLACKBURN.

in the word—I mean there were no social meetings for prayer such as have generally preceded revivals. Mr. Jones then left us and went to New Providence. We then commenced efforts to establish meetings for prayer, and in the course of a few weeks there were nine or ten in operation in different parts of the congregation. And it is proper to remark that in the first one, which was set up, by Dr. Jones, in the year, there was a sense of deep conviction before the consecrated meeting commenced. On the 6th of August, we had a day of solemn fasting and prayer. In the morning private devotion—at eleven, assembled at the church for public confession and prayer, and at five P. M. assembled in the several praying circles. From the character of this day's devotional exercises, my hopes were greatly strengthened, that the Lord was preparing the way for pouring out his spirit. On the next day the Rev. Messrs. Jones and Morrison and Douglass arrived.

On the following Sabbath we received 12 into the communion of the church on examination. The services were continued through the following week in a similar interest—such as we had in those rejoicing in hope increasing daily. Prayer meetings were held every morning at sunrise at Greenville. Met for prayer at the church at 10 o'clock, and held an inquiry meeting in the session room at the same hour. Then preaching at 11 or half past 11 o'clock—at the close of the sermon those who were inquiring what they must do to be saved, were usually invited to occupy the pews in front of the pulpit, while the ministers and congregation kneeled down to pray with them, with a view to an immediate and full salvation of their souls.

Having passed through a long, dark, cheerless, winter night of stupidity, during which every thing wore a discouraging aspect, Christians began in the month of June to exhibit some indications of returning life, and we ventured to set apart the last Saturday as a day of fasting and prayer. All denominations united in its observance; and it seemed as if the little alienations of feeling, which usually separate the different portions of Christ's flock, were all removed, and the spirit of brotherly love pervaded the entire assembly.

To a few things in his letter, owing to difference

of education and early habits, we can fully subscribe; but taken as a whole, is calculated to do good, and will reward a thorough perusal.

[Cincinnati Journal.]

REVIVAL IN DUNKIRK, N. Y.

Rev. T. Silliman, Pastor of the Presbyterian church in Dunkirk, writes to the Editor of the Rochester Observer under date of September 6, as follows:

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[Cincinnati Journal.]

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some that are objectionable, as you present them. Whether in their original connexion they appear equally unsound, I cannot tell, as I have not your authorities at hand. None of them purport to be the official language of the Society;—and the mere fact that some of its advocates have maintained errors or used unsound arguments, is no reason for condemning this or any other association.

Absolution—the time and the means of it—is a proper subject for discussion. It is one on which the friends of the Colonization Society are by no means agreed. So far as Dr. Thompson indicates his views in the illustration that you have quoted—and which I understand you to approve—I am not acquainted with any "colonizationists" who, in my opinion, would dissent from them. They would all say that slaveholders ought to enter upon the work immediately, and do it as soon as they can do it as it ought to be done,—as soon as they can get the 'hat' and 'shoes,' and 'coat,' &c. The only difference of opinion among them, or between you and any class of them, would be what ought to be included in this "getting ready to go to the south side of the town."

I agree with you perfectly, and so, to the best of my knowledge and belief, do the friends of colonization generally, that the spirit and the principles that originate and uphold slavery ought immediately to cease, and the spirit and the principles of universal emancipation immediately to take their place. As to what would be the result of this change, among the wise and judicious, I should probably dissent from some of your positions. But the question between us on this point is not one of principle; and it is an outrage on truth and charity that you ought to blush for, to represent it as such. It relates to the practical application of principles.

Colonization Meeting at Albany.

[From our Correspondents.]

Albany, Oct. 2, 1833.

There was a meeting held in this city last evening at the South Dutch Church, to consider what in the present crisis ought to be done for the cause of Colonization. An anti-colonization agent having recently been here, and in some degree stirred up the subject, the time was favorable for an expression of public opinion.

Another propitious circumstance was the fact of Mr. Williams, Vice Agent of the Colony, being here on his return from Cazenovia, where he was ordained to the work of the ministry by the Methodist Conference.

It was a stormy night, but a highly respectable assembly convened. The meeting was opened with a prayer by Dr. Ferris of the Dutch Church. Addresses were delivered by Rev. J. N. Danforth, Gen. Agent, Mr. Williams, Rev. Messrs. Ferris, Campbel and Kirk of this city, and Mr. Cortlandt Van Rensselaer. These addresses were all short, pertinent and practical, with the exception of the last, which, though both pertinent and practical, was beautifully prolonged by a kind of apostrophic appeal or charge to Mr. Williams, which produced a strong effect.

The result of the meeting was a pledge of THREE thousand dollars to the Colony, to be appropriated to sending out ONE HUNDRED emigrants of good character, and, if possible to be located together in some settlement or section which shall bear the name of ALBANY. The subscription was opened with six HUNDRED DOLLARS before the dissolution of the meeting. This cause has probably more in the country more ardent and liberal friends than in this city.

Will not Boston answer to the call from Liberia (see the Herald of Aug. 8.) "Why will not our friends in Massachusetts, throughout New England, use funds to settle a certain tract of coast to be called NEW ENGLAND, or PLYMOUTH OF BOSTON? Our settlement at Grand Bassa is without any [schools]. The Chiefs and Head men at Cape Mount are clamorous for a teacher, and in their cession of land for a settlement there, the establishment of a school is a most important item in the deed of conveyance."

Will Boston not respond? As for us, we are determined that the cause shall be ours.

AMERICAN QUARTERLY OBSERVER.

The second number of the Quarterly Observer, just published, appears, on turning over the leaves, to be filled with a very rich variety of articles; but we have not been able to examine them. There is one by the Rev. Leonard Washington, on *Home, as a Historian*;—one on the punishment of the Cross, anonymous, but evidently the work of a Christian and a scholar;—Classical Study, as a part of a liberal Education, by Professor Crosby of Dartmouth College;—Dr. Jeffries, of this city, on *Physical Culture*, the result of moral obligation;—English Travellers in the United States, by Edward Wiggleworth, Esq.;—Professor Worcester of Amherst, on the Qualifications of a Pastor;—Professor Mark Hopkins, of Williams College, on *the Argument from Nature, for the Divine Existence*;—an anonymous, on the Influence of Moral Truth on Understanding;—and *Reviews of Professor Longfellow's Translations from the Spanish, Guttafel's Voyages, and notices of several other works*;—Literary Intelligence; Poetry. The Blind Boy.

YOUTH'S COMPANION.

Published weekly at the office of the Boston Recorder, Price One Dollar a year—six copies for five dollars.

Contents of No. 21.—The Library. Osage Mission with Pictures;—Narrative. The Dutch Family.—Natural History. Ferocity of the White Shark.—The Nursery. The Snow Drop, with a Picture.—Religion.—Literature.—Schools.—Anecdote of a Sabbath School.—Editorial.—To Be Doubtful.—Letters from Mr. Brewer.—Miscellany.—A Lesson for Travellers. The Greek Testament. Select Sentences.—Poetry. The Blind Boy.

ECCLESIASTICAL.

The Installation of Rev. GILES PEASE over the Third Congregational Church in this town, took place on Wednesday evening, the 21st ult.

Rev. Mr. Bennett, of Woburn, made the Introductory Prayer; Rev. Mr. Waterman of Providence, R. I. preached the Sermon; Rev. Dr. Church of Pelham, offered the Instilling Prayer; Rev. Mr. Twining of the Second Church in this place, gave the charge to the pastor; Rev. Mr. Blanchard gave the right Hand of Fellowship; concluding prayer by the Rev. Mr. Coggin, of Tewksbury. The Benediction was pronounced by the Pastor.

The third church had to struggle with many discouragements and internal miseries. Its prosperity is now brightening, and, with the blessing of God, we believe it will be enlarged and that it will prosper. While destitute of a Pastor, it could not expect to increase. That obstruction is now removed, and we hope and believe that the Lord Jesus Christ will own and bless it.

The Courier & Enquirer says expressly that the crowd at the chapel were those who had gone from the hall.

We copy the Preamble and leading articles of the Constitution of the Society, and the list of officers:

Whereas our national existence is based on the principle laid down in the Declaration of Independence, "that all mankind are created equal, and that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas after the lapse of nearly sixty years since the birth and honor of the American people were pledged to this avowal, before any mighty God, and the world, one sixth of the human race, in their fallen condition, were disengaged from and were separated from the principles of natural right, and whereas slavery is contrary to the principles of natural justice, of our republican form of government, and of the Christian religion, and is greatly hindering the prosperity of the country, while it is endangering the peace, union and liberties of the States; and whereas we believe that no scheme of extirpation, either voluntary or compulsory, can remove this great and increasing evil; and whereas we believe that it is practicable, by appeals to the consciences of men, to effect a total and sudden extirpation of this evil throughout the nation, which will be opposed to the continuance of slavery in any part of the Republic, and by effecting the speedy abolition of slavery, prevent a general convulsion; and whereas we believe that we owe it to the oppressed, to our fellow citizens who hold slaves, to posterity and to God, to do all that we lawfully in our power to bring about the extinction of slavery, we do hereby agree with a prayerful reliance on that great Being who "has created all nations all nations to dwell in the fear of the face of the earth," to form ourselves into a Society, to be governed by the following CONSTITUTION.

Article 1. This Society shall be styled "the New York City Anti-Slavery Society."

Article 2. The object of this Society shall be to collect and diffuse information on the true character of slavery; to convince our countrymen of its heinous criminality and the right of God to show that the duty, safety, and interest of all mankind require that we should endeavor to take all law, moral, and religious means to effect a total and immediate abolition of slavery in the United States.

Article 3. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral and religious improvement, by the destruction of human slavery, and therefore our Royal Master, with that benevolent practice (of which we are at present deprived) from our Royal dominions, and that this vice custom (of buying and selling human beings) be entirely and absolutely interdicted. We therefore command that henceforth no one, on any pretense or plea whatever, sell or buy human beings; and that the officers, both judicial and ministerial, of the capital and throughout our Royal dominions, deem it imperative and incumbent on them to be ever watchful that this nefarious practice do not occur in any place whatever; and that those who are engaged in this horrid practice, require a penalty bond, and even sue sentences for good behavior, otherwise to banish them from our Royal territories. In this we command the officers aforesaid to be unmittingly vigilant and alert; and if any one of the issues of this mandate be found guilty of this nefarious practice, he shall be apprehended, and to all our great religious enterprises, and have right to be tried.

For the Boston Recorder.

City Sabbath Schools.

Mr. EDITOR.—I perceive your correspondent, "A Friend," supposes the first thing to be done to increase the interest in Sabbath Schools, is to abolish the practice of holding two schools on the Sabbath. If he had given his reasons for the proposed change instead of enlisting sympathies in behalf of those who choose to think themselves persecuted, the writer would probably never have troubled you upon the subject. I should like to see him, and that friend, to have a conference with the officers of the Sabbath Schools, to also inquire if the system, as at present conducted, has not heretofore done well; if, on the contrary, it has not been a continual source of trouble and vexation to the officers aforesaid to be unmittingly vigilant and alert; and if any one of the issues of this mandate be found guilty of this nefarious practice, he shall be apprehended, and to all our great religious enterprises, and have right to be tried.

For the Boston Recorder.

Foreign.

PROHIBITION OF SLAVERY DEALING IN OUDHE.—Procurement issued in the territories of Oude, dated 5th March, 1832, C. 124 E.

Whence reports have reached me from most blessed and dear dears, and after their example, many persons of other tribes, kidnapping male and female children, sell them; and whereas no practice can be more detestable than this, for it is nothing short of the destruction of human life; and whereas to our Majesty belongs the preservation of the people of God committed to our Royal care, and we do not permit injury to be done even to ant, much less can his Majesty see unmoved the destruction of human life; therefore our Royal Master, with that benevolent practice (of which we are at present deprived) from our Royal dominions, and that this vice custom (of buying and selling human beings) be entirely and absolutely interdicted. We therefore command that henceforth no one, on any pretense or plea whatever, sell or buy human beings; and that the officers, both judicial and ministerial, of the capital and throughout our Royal dominions, deem it imperative and incumbent on them to be ever watchful that this nefarious practice do not occur in any place whatever; and that those who are engaged in this horrid practice, require a penalty bond, and even sue sentences for good behavior, otherwise to banish them from our Royal territories. In this we command the officers aforesaid to be unmittingly vigilant and alert; and if any one of the issues of this mandate be found guilty of this nefarious practice, he shall be apprehended, and to all our great religious enterprises, and have right to be tried.

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POETRY.

For the Boston Recorder.

I give thee joy! but not because thou'rt gained the wealth of earth,
And not that thou hast shad'reams, or join'd in festive mirth;
But 'tis that thou hast found the pearl whose price can never be told—
And joys which earth cannot obtain with all her boasted gold.
I give thee joy! but not because the records bane of fame,
Display to an admiring world, thy greatness, and thy name;
But 'tis that in the Book of Life, that real name is trac'd,
Where through the ages, the world has seen thy name in red.
I give thee joy! but not because thy friends who love thee well,
Whose names are bound to thine as by a magic spell;
But 'tis that now upon the soul, the Saviour's love is shed;
And that He deigns upon her grace, his blessings on thy head.
I give thee joy! but not because thou'rt freed from care and pain,
And all the ills in this world forever must remain;
But 'tis that thou hast found that path, through life's long dev'ns,
Which brighter shines, and brighter yet, until the perfect day.
Stockbridge, September, 1835. A. D. W.

To the Editor of the Boston Recorder.

DEAR SIR.—The following, taken with permission, by a friend, is at your service. If you shall be pleased to publish it, it was written by President F. of Brooklyn College, and at a time when he expected that Mr. and Mrs. Smith, who were to sail in the same vessel with Mr. and Mrs. Smith, which last circumstance will account for the limitation of its title to the latter couple.

On the Embarkation of Mr. and Mrs. Smith.

Before you lie the ocean,

YE FRIENDS, who now embark:

Fear ye wild commotion,

When clouds rush force and dark?

REPLY.

"We fear not ocean's terror,

When storms in fury rise,

For safety, without error,

Our Heavenly Pilot guides."

Ye seek a land of peril,
Where Moslem robbers rove,
And Christians all are sterile
In goodness and in love.

REPLY.

"Yet 'tis a land of glory,
Where once the SAVIOR trod,
And earth shall hear the story—
That land's reclaim'd to God!
Near Lebanon, snow-clad mountain,
We go the cross to rear,
And o'er Sion's fountain
To souls now parched and sear."

ALL.

We part;—but not forever
We loose the friendly bands,
Not death shall e'er disperse
Our hearts' entwined bands
To us a pledge is given
By our great Head above,
To meet in yon blue heaven,
Where all is light and love.

Miscellany.

MR. WOLFF'S JOURNAL.

We find in the Calcutta Philanthropist of April last, the Journal of the Rev. Joseph Wolff, missionary to the Jews, during part of his late journey from the Mediterranean to Calcutta, by way of Persia, Cashmere, the frontiers of Thibet, &c. Mr. W.'s feelings and fancy have such an ascendancy over his judgment and even his perceptions, as to affect, to a very serious degree, the value of his narrative, as a source of information. Some extracts, however, will gratify our readers.

At Nadoren, Upper Hindooostan.

The Rajah Ishowder Singh, sent his horse to bring me in, and treated me very kindly. I found him in the field on horseback, surrounded by his soldiers, and just going to perform his devotions to three fakirs, who were sitting naked in the hole of a rock, on the shore of the river Beyle. These creatures deserved me to sit down, but not to come near them, and presently we had the following conversation:—Myself—Do you understand Persian?—Rajper—Ranjeet said to Humeon his servant,—"How do you know me?"—Myself—I am your servant—3d. I have you very cordially;—then the Fakor continued—He that knows God knows every thing. Myself—Of what cast are you? Fakor—Of none.

I then proclaimed to him our Lord. Jesus Christ, and asked him how many years had been a fakor. He replied that he had always lived in God and should never die; for that as old garments were exchanged for better, so the man of God had aside his old body, and put on a new one. This was beautiful; but also a perverseness that ill assorts with his speech;—especially in a wise man of his age. Who would expect—"Be silent and hear!"—How ever, I found opportunity to declare to him that there is only one name given under heaven by which man can be saved; even the name of Jesus Christ our Redeemer, God blessed for ever.

This unhappy perverseness exists more or less in all those who live in continual mortification of their bodies; even the great St. Jerome was not free from it, so that he himself said that he every where carried about the old St. Jerome with him. In the tempers of some men, it is mixed up with much ridiculous inconsistency pride: I remember when at Tivoli, near Rome, I was walking with a man of great rank and the chiefest of sinners, worse than Judas Iscariot, and altogether vile. I said to him in reply—"sir, my poor friend, it is but too true," and then the man got very angry, and would not talk with me any more. Indeed I have seldom met a really cheerful and happy monk, and I myself never was more sulky in my life than when I had an exile from Rome in the convent of Val Sainte, daily reciting the words "Jesu napibus, plorabis, etas enim mortuus!" True power of mind devils not in the cold seclusion of a cloister! That joy passing understanding which the world cannot give, is yet to be obtained in the world, by those who are renewed by the Holy Spirit, and are able to be guided by their fellow creatures; showing the wonderful things of God, and preaching the glad tidings of the Lamb that taketh away the sin of the world, either as missionaries abroad, or as faithful servants in that circle within which God's providence has placed them; the monarch on his throne, and the poor man in his cottage, so they love Christ and live in Christ, may alike feel that peace of mind, and "rejoice in the hope of the glory of God."

Cashmere.

On the road one meets several cottages with adjoining rose gardens, inhabited by Musselman fakirs. I stopped a moment at the cottage of one of these hermits, who had a boy as his disciple, (Moore) which reminded me of the apostle Elisha. God found that I should compare these vagabonds living in the mountains of Cashmere with those inspired men, more than as concern the outward form! Elisha lived upon Mount Carmel.

Traveling on three miles from Hurpoor, we found ourselves suddenly in a beautiful valley, the commencement of the territory of Cashmere.

We left Dohob in the morning, and after a day's journey of 12 or 18 English miles, arrived at the city of Cashmere: how sadly one is disappointed in approaching this celebrated city, to which as the saying prevails, Solomon did fly. Arrived in the air by one of the Gemini!! The city of the gods did places desirous and eminently cottages! instead of the poor families of Cashmere, one meets with the most ugly, half-starved, blind, and dirty-looking females; and the road is covered with beggars, who assure the stranger that the fame of their liberality and munificence has reached Cashmere many months ago.

The river Jeloo runs through the city, dividing it into two principal parts, which are connected together by seven bridges, or as they are called in the Cashmere language, Gadul.—The people go from one street to another in little boats, which are very numerous; for victuals, and all necessary things are brought by boats, but these are not to be compared with the learned Gothic of Venice. The curious inquirers will in vain seek here for traces of what the great Goffried von Herder supposed was the Garden of Eden; and what is more surprising, in vain will the traveller look here for large shawl

shops or shawl manufactures, in vain for splendid mosques and minarets, all is in ruins.

The whole city may contain 250,000 inhabitants, but if the emigration continues for one year at the same rate as present, there will not remain 50,000 inhabitants in Cashmere. It is enormous! why should the inhabitants in the West, should feel themselves at home? It was natural to how some voices were born out of sight, to a class of different names, and nothing regarded in the application but in connection with the glory of God and the promotion of his kingdom. The whole amount of actual subscriptions from the above cities, aided by a few names from other places, irrespective of promises and expectations, and inclusive of \$1000 from P. G. Stuyvesant, Esq. of New York for the library (the same gentleman having previously subscribed \$400 to the buildings) is \$28,520. And it is due to the great kindness and confidence of my friends in Brooklyn and the city of New York, to say that in the former, \$55,47, and in the latter \$15,907; of these \$1000 were given by a son of mine, and \$1000 by a son of a water-lily. To explain to them my faith, and to God upon his grace, his blessings on thy head.

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On the 17th of October I was introduced to his Royal Highness Shieer Singh. On my entering the palace the soldiers presented their arms, and a salute was fired as if I was the Governor General of India. The King and Queen asked me to sit at his right hand, and put my hands on his knees. His room was so crowded with glass and silver dishes and chandeliers, that it looked like a large shop in Oxford street. The prince introduced me to three workmen, exclusive of a hall for the printing of an address to the public, which has not been received, will not exceed \$70. As soon as the collection shall have been sufficiently received, a minute statement of all the subscriptions and receipts will be printed and a copy forwarded to every subscriber.

ALEXANDER VI.—ALEXANDER VI., a notorious Pope, was born at Valencia, in Spain, in 1430, and ascended the papal throne in 1492. His name was Rodrigo Lengoli, but he took the ancient and renowned name of his mother's family, Borgia. In his youth he was noted for dissipation, though not devoid of talent. He had five children, by a woman for his benefit, Rone Borgia, and he married his first wife, when he was only four times married, and was suspected of *incestuous intercourse with her father* and brothers. Alexander was made a Cardinal by Pope Calixtus III. His uncle, by bribing the Cardinals Sforza, Riario and Cibo, he prepared his way to the papal throne, after the death of Innocent VIII. The long residence of the Popes at Avignon, at a distance from their dominions in Italy, had diminished both their authority and revenues.—To make up for this loss, Alexander endeavored to impove the power of his possessions, for the benefit of his own family. In 1493, he employed the *most execrable means*. His policy, foreign as well as domestic, was faithless and base; particularly in the case of France, whose king Charles VIII was his enemy. He understood how to extort immense sums of money from all Christian countries. He decided the dispute between the kings of Portugal and Castile concerning America, dividing their conquests, in 1494, by a line running from pole to pole, 730 miles west of the Azores. Alexander died, 74 years old, in 1503. [Am. Enc.

His Royal Highness desired me to send him four copies of the *Book of Life*,—I said that name is trac'd, and a friend and kind soul asked me to sit at his right hand, and put my hands on his knees. His room was so crowded with glass and silver dishes and chandeliers, that it looked like a large shop in Oxford street. The prince introduced me to three workmen, exclusive of a hall for the printing of an address to the public, which has not been received, will not exceed \$70. As soon as the collection shall have been sufficiently received, a minute statement of all the subscriptions and receipts will be printed and a copy forwarded to every subscriber.

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The Hindoo says that Cashmere, or as it should be written Kasmir, was formerly called "Kashaf man" i.e. "the throne of Kashaf" who was the grandson of Brahman; the whole valley was covered with water on which the wife of the genii Shawjee was said to have been born. Shawjee, a woman who was married to a water-lily, was the wife of Shawjee who was playing for reward, replied "I wish to make a name for myself this year." Shawjee struck his staff into the lake, so that the earth beneath became hollow, the waters sank under ground and Kashaf made there a garden.

The Musselman tradition is—that the waters were driven away by the genii of Solomon, when he was borne through the air on his throne; for the Musselmen are taught that Solomon had power not only over all the living creatures of this world, but over the genii, and the very elements; and they believe that at his command a strong wind would beat up his friends and blow him where he would, to send them to hell; to him a cloud of birds flying above, to shade him from the rays of the sun. There is a mountain at one end of the lake in this valley called Takhte-e-Suleiman, because, say the people, Solomon set his foot on this when he sailed over Cashmere in this manner.

Two GERMAN CLERGYMEN.

A correspondent of the Lutheran Observer gives the following account of two young clergymen, belonging to different classes, with whom he met on his way to Halle.

Travelling this day on the route from Ham to Soest, I met with an interesting gentleman, whom I afterwards discovered to be a young clergyman of the Lutheran church. An apparent attachment of soul, and mutual interest, sprang up between us, and after mutual explanations, I staid with him for a portion of the day, and the place of destination. The university of Halle had been his most important event of his life, even his conversion to God through the pious labors of Tholuck. Of this highly distinguished man he spoke in terms of admiration; almost bordering upon enthusiasm. Again and again he repeated the name of Tholuck, as a name dearer than that of father or mother. He parted with regret; but as he pressed my hand with deep emotion, he observed, "when you reach Halle, you will meet that holy man; tell him, of me, though he may have forgotten my name, tell him I am one of those who will appear at the bar of your judgment as the instrument of my eternal salvation."—Now, as I have part, I received another travelling companion of a very different cast. This also, was a student in the ministry of the Lutheran church, a resident of some village in the neighborhood of Dusseldorf. Yet, for my own part, I must confess, that when I observed his form and his cheeks apparently blotted by the use of something stronger than water, I supposed him to be some reckless *Bursch*, fresh from the university, travelling on a visit to his friends. He however, in a short time, displayed his talents, particularly in writing and drawing, and I was greatly pleased with his talents. He was a still more remarkable anecdote to the same effect: he states that there was an actor who imitated the feelings of the goat so naturally, as at length to bring the disorder upon himself.

The Destroying Engine.—Sir Thomas Urquhart tells us that John Napier, the father of the first Laird of the castle of the lairds of the castle of Napier, was the inventor of the logarithms, and invented a destroying engine, which, though it did not reach the mark, was a most execrable weapon.

Madame Clarion attributed her growing puerilities to the scenes of the griefs and distresses which it was her misfortune to witness in the stage; and the *malitia magistrorum* of the school.

Life of Kilpin; 29 cents, sheep; 12 1/2 cents, cloth.

Edwards on the Afections; 30 cents, sheep.

Edwards' Sermon on Intemperance; 10 cents, cloth each.

Cotton's Math's Essays to do Geod; 18 cents, sheep; 12 1/2 cents, cloth.

Life of Kilpin; 29 cents, sheep; 12 1/2 cents, cloth; Kilpin on Proph; 29 cents, sheep; 12 1/2 cloth.

Alcine's Alarm to the Unconverted; 20 cents, sheep; 12 1/2 cloth.

New Travels at 1500 pp. for one dollar.

No. 271. The Last Soul; 4 pp.

No. 274. The Scotsman's Fireside; 8 pp.

No. 275. The Amiable Louisa; 8 pp.

No. 276. Scriptur Argument for Temperance. By Rev. A. Dickinson; 29 pp.

No. 277. Eternal Misery of Hell. By Saurin; pp. 8.

No. 278. Means of a Revival. By Edwards; 8 pp.

No. 279. What have I done? By Rev. William Edwards; 16 pp.

No. 280. Don't unchain the Tiger; 4 pp.

No. 281. The Almost Christian. By Rev. H. A. Boardman; 29 pp.

No. 282. David Baldwin, or the Miller's Son; 16 pp.

No. 283. Alarm to the Careless; 8 pp.

No. 284. Lydia Sturtevant, or the Fatal Resolution. By Rev. Elizak Phelps; 8 pp.

No. 285. What is a call to the Ministry? By Rev. J. D. Knowles; 16 pp.

then to Philadelphia, and Baltimore; in all which places the object was entertained with the greatest kindness and interest, by various religious denominations, as one in which all that desire the advancement of useful learning and pure and undefiled religion in the West, should feel themselves at home. It was natural to how some voices were born out of sight, to a class of different names, and nothing regarded in the application but in connection with the glory of God and the promotion of his kingdom. The whole amount of actual subscriptions from the above cities, aided by a few names from other places, irrespective of promises and expectations, and inclusive of \$1000 from P. G. Stuyvesant, Esq. of New York for the library (the same gentleman having previously subscribed \$400 to the buildings) is \$28,520. And it is due to the great kindness and confidence of my friends in Brooklyn and the city of New York, to say that in the former, \$55,47, and in the latter \$15,907; of these \$1000 were given by a son of mine, and \$1000 by a son of a water-lily. To explain to them my faith, and to God upon his grace, his blessings on thy head.

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